

The concept of avachchedaka

In order to have an unambiguous communication, we need to employ the concept of avachchedaka. To explain the concept, let us take an example.

Let there be a wooden stick. Now, this wooden stick can act as a cause to many effects. For example, we can burn it and cook rice. That is to say, we can use it as a fuel to cook rice.

We can also use this wooden stick to make pot. We require a stick, not necessarily of wood, to make a pot. Thus, here also our wooden stick is a cause, but it is a cause on account of being a stick and not on account of being made of wood.

Thus, in case of cooking rice, wooden-stick is a cause on account of being wood whereas in case of pot, wooden-stick is a cause on account of being stick.

Now, if one merely says wooden-stick is a cause of rice or cause of pot, then the information does not clearly get communicated.

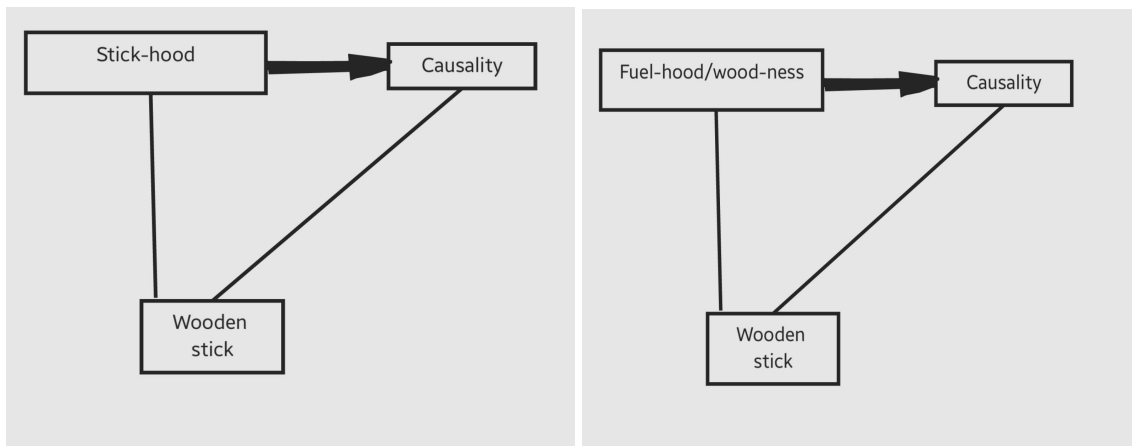
Here, the concept of avachchedaka (delimiter) comes into picture.

We would say-- wooden-stick is a cause of rice wherein the causality of wooden-stick is delimited by fuel-hood. Wooden-stick is a cause of pot wherein the causality of wooden-stick is delimited by stick-hood.

Now, both fuel-hood and stick-hood are inherent in wooden-stick. And they act as delimiter in different circumstances.

In sanskrit, we would say, wooden-stick is a कारण of rice with इन्धनत्व as कारणता-अवच्छेदक. And wooden-stick is a कारण of pot with दण्डत्व as कारणता-अवच्छेदक.

It is pictorially represented as follows:



Technically speaking, avachchedaka is defined as follows:-

प्रकारीभूत-अन्यून-अनतिरिक्त-वृत्ति-धर्मः अवच्छेदकः

Without conveying the avachchedaka, the communication is not complete and is prone to misunderstanding.

The concept of avachchedaka is utilised in case of abhAva also. The pratiyogI of abhAva possesses pratiyogitA. So, in order to convey properly, we need to explain the pratiyogitA-avachchedaka. Without conveying that, the information is not correctly transferred.

For example, let us say that there is no pot in the room. So, one is justified in saying -- there is no pot in the room. Here, the pratiyogI is pot and pratiyogitA-avachchedaka is pot-ness.

Now, let us say there is a golden pot in the home which is for beauty and not for cooling water. Now, a person looking for a pot to cool water says -- there is no pot in the room. This also is an acceptable statement. However, here the pratiyogitA-avachchedaka is not pot-ness but clay-hood. Had there been a clay-pot, this statement could not have been made.

Thus, the concept of pratiyogitA-avachchedaka is crucial in unambiguous communication.